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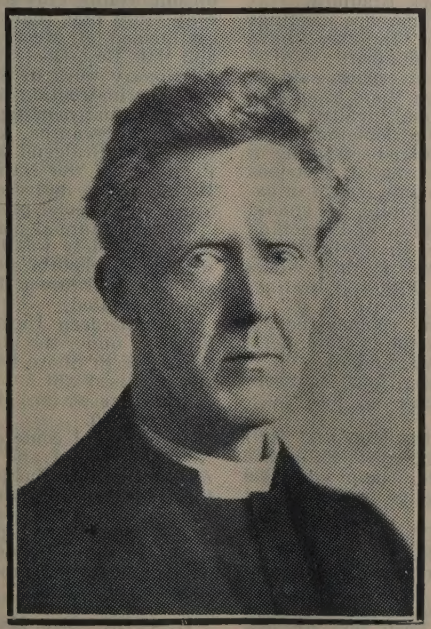

REV. E. GLYN-EVANS

the New Minister at Mossley (see, p. 44).

Notes and News.

" One God, one law, one element,
And one far-off divine event,
To which the whole creation moves ! "
—Tennyson.

THE UNITARIAN MONTHLY.
An Organ for the propagation of
THE DOCTRINE OF UNITY
In Religion, Theology, Philosophy and Society.

All comunications to the Editor, 4, Ashton Grove, South Shore, Blackpool.

For particulars of the Whit-Week meetings, London, see advertisements on back page.

The Hungarian Government has presented the Gold Medal of the Hungarian Red Cross to the Rev. Fred Hankinson in recognition of his relief work.

Rev. W. L. Schroeder, M.A., Mill Hill Chapel, Leeds, has suggested the following St. George maxims as suitable for the Laymen's League " understood in the right spirit," viz.: To have charge of the churches; to honour the priests; to hear their services; and to have pity on the poor.

The " Yorkshire Observer," in April, paid a tribute to the Rev. A. Cobden Smith concerning his successful ministry at Chapel Lane Chapel, Bradford.

Good reports of the National Conference meetings have appeared in our weeklies; the " Inquirer " have issued an extra special conference number.

Rev. Laurence Rediern, M.A., Liverpool, said at one of the Conference meetings that there is no true catholicity apart from denominational loyalty.

One of the special speakers at the Conference said that " Our chief business in the religious training of our young people is not the teaching of doctrines about religion," but to guide them into a field of exploration. A queer statement. Surely we should teach them something about religion, and teaching is doctrine if it be nothing more than that they should do what is right. They look to their elders for clear guidance about God and Duty and Destiny, and it is woe unto us if we fail to give it.

The North Cheshire Unitarian Sunday School Union held its Annual Conversazione at Dukinfield, April 21st, when about 140 persons attended.

A Sunday evening address by Rev. H. H. Johnson, B.A., Cross Street Chapel, Manchester, has been broadcasted to 250,000 people.

At the first annual meeting of the Memorial Hall Club, Manchester, it was reported, April 25th, that there is a membership total of 183, comprising 100 families, 23 ministers, and 8 societies. The annual membership subscription is 5s.

A Sale of Work at our Belper Chapel cleared £90, April 25th; a three days' Bazaar, Southport Unitarian Church, realised £440, and £686 13s. 4d. in donations.

The ministry of Rev. G. E. Hale at the Unitarian Church, Adelaide, Australia, has been very successful, and he has accepted permanent appointment at the end of his temporary engagement.

A meeting of ministers connected with the Yorkshire Unitarian Union has decided to recommend the envelope offertory system for adoption in all the churches of the Union.

Mr. Ronald A. M. Dixon, of Hull, son of the late Rev. J. M. Dixon, a former Unitarian minister of that town, is elected a Fellow of the Royal Society of Edinburgh in recognition of scientific researches.

A Chapter of the Laymen's League has been formed in connection with Brookfield Church, Gorton, Manchester.

The 86th annual meeting of the Liverpool Domestic Mission Society was held at Mill Street Mission, April 26th, when Mr. J. L. Paton, High Master of Manchester Grammar School, was the special speaker, emphasising the necessity of religious conviction in matters of public education.

A Sale of Work at the South Shore Unitarian Free Church, Blackpool, April 25th, realised £110.

The London Sunday School Society held the 27th Musical Festival at Unity Church, Islington, on April 14th, which was very successful. In the competition of choirs Newington Green won in the senior division, and Stratford in the junior. There were competitions in singing, elocution, and a variety of other subjects, and nearly 60 certificates were awarded.

The annual service of the Newcastle Branch of the United Kingdom Commercial Travellers' Association was held at our Church of the Divine Unity, Rev. Herbert Barnes, preacher, the Lord Mayor, civic dignitaries, magistrates and representatives of public bodies being present.

The sixty-third annual meeting of the East Cheshire Christian Union (of Unitarian Churches) was held at Dukinfield, April 28th, when it was reported that the Sunday School at Ashton is uncomfortably crowded, having increased 100 per cent. since 1920, that the Sunday school has been re-established at Macclesfield under Rev. T. Paxton, and that Rev. Geo. Street, of Buxton, continues his missionary work in the villages of the Peak, giving religious instruction to about 140 young people.

The annual meetings of the S.-E. Wales Unitarian Society at Swansea, April 30th, when a revival of interest at Bridgend was reported. Rev. C. J. Street, President of the National Conference, and Rev. E. Rosalind Lee delivered addresses, and Rev. C. J. Street was special preacher.

The 88th annual meeting of the London Domestic Mission Society was held at Lindsey Hall, May 3rd, when good reports of the work at the three mission stations, Bell Street, Rhyl Street, and Dingley Place, were presented.

The Aberdeen Unitarian Church is making good headway under the able ministry of Rev. A. Scruton.

The North Shore Sale of Work at Blackpool, May 2nd, realised £84.

A Bazaar at our Moss Side Church, Manchester, realised £150.

A successful conference under the auspices of the Northumberland and Durham Unitarian Christian Association was held at the Stockton Unitarian Church, May 3rd, when there was an animated discussion on " The Order of Service " in the afternoon, and in the evening a public meeting filled the church.

The Stockton Bazaar realised £118, and the Sale of Work at Croydon produced £120.

DEATHS.—Mrs. Myers, Shrewsbury, April 19th, 78; Sir A. J. Hobson, Sheffield, April 20th, 61; Lieut.-Col. H. A. Fielding, Alderley Edge, April 15th, 58; Alderman R. Greenhough, J.P., Leigh, April 24th, 73; Mr. Wm. B. Holmes, Scarborough (of Hull), April 21st, 73; Miss Catherine Santley, April 16th, 86; Mr. J. T. Osler, Hampstead, April 30th, 49; Mr. George Ainger, Taunton, April 21st, 72; Col. J. G. Johnson, V.D., J.P., Stockport, April 26th, 67; Mr. Wm. Batty, Carlisle, interred April 23rd, 73; Mr. John W. Sutcliffe, Halifax, interred May 5th; Mr. W. Lavender, Chester, April 29th, 64; Elizabeth Hankinson, Wilmslow, May 14th, 97; Mrs. Edwin H. Keen, Hampstead, May 12th.

GOD AND THE DAISY.

Not worlds on worlds, in phalanx deep,
Need we to prove a God is here;
The daisy fresh from nature's sleep
Tells of His hand in lines as clear.

For who but He who arched the skies
And pours the dayspring's living flood;
—Wondrous alike in all He tries—
Could raise the daisy's purple bud,

Mould its green cup, its wiry stem,
Its fringed border nicely spin,
And cut the gold-embossed gem
That, set in silver, gleams within

And fling it, unrestrained and free,
O'er hill and dale, and desert sod;
That man where'er he walks may see
In every step the stamp of God?

—John Mason Good.

Literature.

"The Divinity of Christ in the New Testament," by J. Herbert Williams, 5s. net, John Murray, Albermarle Street, London, W.

This book is evidently written by a Catholic, and it is issued to prove that Unitarians "must abandon their claim to be the true interpreters of the New Testament," on this question of the deity of Jesus, for that is what the author means by "divinity." It may be news to him that Unitarians believe in the divinity of Jesus and the divinity of man. These chapters present us with the most complete case from the Orthodox standpoint in support of the Godhead of Jesus on scriptural grounds. His contention is that it is not a question whether the New Testament records are veracious or not, "the investigation is concerned only with what the record, unveracious though it be, declares and intends as its meaning"; he sets out "to determine what is really said by the writers, and thence what was the sense and belief of the primitive age which the writings either embodied or, at any rate, obtaining acceptance, did not traverse"—pp. 3—4. On this basis the author maintains that "Son of God means God," that the phrase "Son of Man" is synonymous with it and equivalent in its signification; that the title "Lord" when used of Jesus also means "God," and that the divine powers credited to him, of miracles, of creation (Colossians I. 15-17), through whom all worlds were made (Heb. I. 2), etc., prove that he was believed to be God

According to Mr. Williams, Unitarians are quite in error in speaking of Jesus as Lord if they reject his Godhead. To speak of "Jesus Christ our Lord" is to him the same as saying Jesus Christ our God. Is this what the New Testament writers meant and believed? That is the question. The exclamation of Thomas, "My Lord and my God" (John XX. 28.), is taken here to mean Jesus. "I and my Father are one" is considered as proof that the author of the Fourth Gospel actually believed that Father and Son are the same God. "This is the true God" (I. John 20) is said to be declared of Jesus. The retention of the text of the Three Heavenly Witnesses is argued for, and in Rom. X. 5., Christ is "God blessed for ever." "Feed the Church of God, which he purchased with his own blood" (Acts XX. 28) is quoted as unquestionable evidence.

Unitarians know that orthodox authorities have themselves explained these texts in an entirely different sense that supports the Unitarian view. It is unquestionable that New Testament writers believed in the bodily resurrection of Jesus, and Mr. Williams takes that to be a proof that Jesus was God in that it was different in character from any other bodily resurrection. But no reasonable person can accept this belief in the resurrection of the fleshly body after it was really dead, even on the authority of the writers of the Gospel records or other New Testament declarations. Thomas's "My Lord and my God" can be paralelled with Jonathan's exclamation to David: "O Jehovah, God of Israel" (I. Sam. XX. 12), which surely does not prove that David was God. A child was called "Emmanuel" proves no more than the name "Eli," which means "my God," for Eli was not God. These instances illustrate the sort of reasoning presented in this book. If it be admitted that everything in the New Testament is infallibly true in spite of all the contradictions it contains, and that everything in it must be taken as literal and unquestionable fact, and that the human writers of its contents were absolutely incapable of any mistake or error, then the case made out by Mr. Williams would be more convincing. But as Unitarians do not regard the New Testament as an infallible record, nor the opinions and beliefs of its writers to be unquestionable, nor the interpretations put upon them by Mr. Williams, his book does not affect the Unitarian position in any way, but it may serve to bolster up a narrow and unreasonable bibliolatry which is a fruitful source of delusion and superstition. If the limits of space permitted it would be easy to show that the texts relied upon in Mr. Williams' book admit of quite different explanations than those which he supplies.

Rev. E. Glyn-Evans.

THE Rev. E. Glyn-Evans, the new Minister at the Mossley (Unitarian) Christian Church, was born in Liverpool, was originally an orthodox Presbyterian, and became a Unitarian while a student at the Aberystwyth University College (1908-9). He took charge of the Unitarian congregation at Aberystwyth for one year as student-minister. He had further training for the ministry at the Unitarian Home Missionary College and the Victoria University, Manchester, 1909-13, at the conclusion of which period he accepted appointment as minister of the Unitarian congregation associated with the Dudley Old Meeting House. This Chapel dates back to 1702, and being an old foundation has two day schools with ancient charities for clothing the foundation scholars. Mr. Glyn-Evans was chaplain for these schools, and did much work in connection with them and for education in Dudley generally. He was Chairman of the Dudley Literary Society (of which Mr. John Drinkwater, the dramatist, was President). He did various kinds of social work in that town, and his pulpit deliverances attracted people of all denominations to hear him.

In 1915 he enlisted for war service as a private in the R.A.M.C., and was one of the first ministers to go as a soldier; became quarter-master-sergeant, and later surrendered his stripes to go on active service as a stretcher-bearer—went through the Somme Push in 1916, in the trenches, and over the top, and suffering from exposure in 1917 was discharged with silver medal. Since then he has been Vice-Chairman of the Dudley War Pensions' Committee, Chaplain of the local Federation of Discharged Soldiers, and has served on other war committees and raised substantial sums of money for prisoners of war. Mr. Glyn-Evans is a Freemason, and was recently appointed Provincial Grand Chaplain, and was invested by General Sir Francis J. Davis, K.C.B., K.C.M.G., G.C.V.O.

In denominational service he was an inaugurator and first secretary of the Midlands Guilds' Union. He is a zealous Unitarian, and his Mossley people are equally earnest in the Faith. On March 10th he and Mrs. Evans were given a very warm welcome in public meeting attended by the Vicar of Mossley and other orthodox ministers, as well as those from Unitarian churches of the district. The Mossley congregation is well-known as a live and energetic people. They are warm-hearted, very united, and their achievements from an annual sale of work fill their neighbours with wonder and surprise. They have a thriving Sunday School and a fine lot of young people, and Mr. and Mrs. Glyn-Evans are sure to find them responsive and ready with kind appreciation and cordial support.

Church Propaganda.

By the Rev. WILLIAM C. HALL, M.A.

OUR article last month considered what might be done to give us a better knowledge of our denominational literature, in order that we might more effectively represent our principles and beliefs, and dealt with the use of church and school libraries. This article is concerned with the use we might make of the minor publications of the British and Foreign Unitarian Association.

I have read not a few of the pamphlets of other denominations, chiefly of the Roman Catholics and the Anglo-Catholics, and I venture to say that no denomination can compare with ours in the range of publications of this kind. Nearly every conceivable subject of religious interest is treated in one or other of the pamphlets and leaflets of the Association, and most of these ought to be stocked by our congregations for sale among our members and for distribution to others. I do not suggest that an obtrusive book-stall should assail all comers to our services; but a list of publications, arranged according to subject and boldly printed, might be posted in the vestibules, and behind it there ought to be at least one live person responsible for the sale or gift of what it advertises.

It has been often said that we do not make half the use we might of what our Association provides for us. Cannot our church committees occasionally discuss the purchase and distribution particularly of pamphlets and leaflets? I suggest that the question be put on their agendas, and more, that some committeeman who happens to read this article raise it. Let him think the matter out, make up his mind on the line of advocacy he will adopt, and with an unruffled temper withstand all obstacles—for he will probably have to meet a few. The man who knows what he wants and goes for it with a clear mind and a stout heart generally gets it.

Many of these pamphlets and leaflets might be discussed in our senior classes, after distribution among the members, with great results.

Our churches stand for the worship of God above everything else, and it is a good thing to be able to put into the hands of friends who occasionally worship with us a plain printed statement, such as our Association provides, of the general beliefs upon which our worship is based, and to be in a position to follow it up with pamphlets and

leaflets that cover the particular points on which inquiry may be made.

In these and many other ways better use might be made of the publications of the Association, and a greater interest in the educative work of our churches excited.

As the other day I saw lying carelessly about one of our churches leaflets published a generation ago I said to myself, " I wonder what the committee of this church knows about what has been published since, and what other literature it has used in the promotion of a progressive faith."

Unitarian Worthies.

By Rev. ARTHUR W. FOX, M.A.

18.—BENJAMIN FRANKLIN.

BENJAMIN Franklin, one of the most important of the founders of the American Republic and its first Postmaster-General, was a convinced Unitarian. He was born in Boston on January 17th, 1706, and lived until 1790. He was deeply interested in natural science, and may be regarded as one of the most eminent pioneers in our knowledge of electricity. But he was not allowed to pursue his path of quiet research: the troubles which led to the separation of the American Colonies broke out, and his great ability and unique faculty of common sense were absolutely essential to the founders of the great Republic. On one of his journeys to England to protest against the policy of the British Government in 1774 he happened to arrive in time for the opening of Essex Street Chapel by Theophilus Lindsey. Franklin did not hesitate to identify himself with the movement by being present upon the occasion. But the revolt of the United Colonies called him home, and he was largely instrumental in building up the constitution of the Republic, which has lasted to the present day. In 1783 his diplomacy brought France into the conflict with the home country, and he remained some years as American Minister in Paris.

He printed little, but kept a sort of autobiographical journal, which was published, and became a historical document of considerable value. His scientific discoveries were not communicated to any learned society, but were written in his letters to his friends. There can be no doubt that Benjamin Franklin was most unwilling to revolt from the mother country, a disaster which was largely brought about by Royal egotism and Ministerial blundering, though the Colonists, as Thackeray points out in his " Virginians," were by no means entirely blameless. In that great story both sides of the war are treated with fine flavour and impartiality.

When the great Methodist, George Whitefield, attacked Franklin on the question of " good works " as opposed to " faith " in the Orthodox sense of the word, which by the way is not Scriptural nor even Pauline, he made a fine defence, proving himself to be a humble-minded man. He looked upon " good works " to others as a blessing to himself, not as a means of securing a " good conduct prize " hereafter. He realised that the heaven to which he looked forward was far beyond any merit which good works could win. He left the final future in the hands of the Father of all in the sure confidence that His will would be the best and happiest for His children. Neither did he share the great Evangelist's views on eternal torment and the doctrine of Election, on which Whitefield split off from John Wesley. When he came to pass away he preferred to have personal communion with God to the holding of religious observances by his bed. He was a man of great scientific originality, a statesman of a fine order, a master of shrewd common sense which never left him during any crisis, and endowed with a humble mind and great patience. He looked back upon his long life with much thankfulness, taking no pride in the great part which he had played in it, but blessing God for enabling him to play it. So his simple faith led him through strenuous times and served him as an anchor of eternal hope when called to pass from earth.

For further information see Chamber's " Encyclopedia " under his name, and " Memorable Unitarians."

Dr. and Mrs. R. F. Rattray have conducted anniversary services at Hindley.

The Stamford Street Chapel Bazaar, London, May 11th and 12th, realised £933 13s. 5d.; and a Sale of Work at Mill Street, Bradford, Manchester, April 21st and 22nd, produced £204.

Hinckley anniversary collections, May 6th, £52. Preacher, Rev. Dr. Hurn, of Leicester.

At Stockport Unitarian Church 20 young people were welcomed into membership at an impressive dedication service conducted by Rev. H. E. Perry, May 6th.

Rev. Alfred Turner, Templepatrick, has received testimonial address and handsome cheque from his congregation in appreciation of his 32 years' ministry with them.

The British and Foreign Unitarian Association has issued five leaflets to assist international peace in the " Campaign for a Warless World," and in support of the League of Nations. Churches supplied free on application.

The 33rd annual meeting of the South Cheshire and District Association of Unitarian Congregations and Sunday Schools was held at Nantwich on May 9th, when Rev. Dr. McLachlan was special preacher, and also delivered an address on " The Ministry as a Vocation."

The annual assembly of the Western Unitarian Union of Churches at Torquay on May 10th decided to consider a scheme for dividing the Union into two circuits for its better working, with Bristol and Exeter as the two centres.

The Unitarian Women's League.

By Miss E. JOHNSTONE.

The Triennial Conference is now a thing of the past, and our thoughts turn to our next great meetings in Whit-Week in London. The programme for each day is a very full one, and delegates will find little time for sight-seeing or brain resting if they conscientiously attend all meetings. "Our" meeting on Wednesday afternoon will be THE meeting of greatest interest to us, followed by the conference on Friday morning. The individual then has her chance of bringing forward suggestions, ventilating grievances, telling of dreams dreamt, and even of visions seen. In past years we have come away from our conference feeling that in many ways it has been of very real and practical value to the delegate who is wishful to take back to her branch an enthusiastic and inspiring report.

The reports of the Triennial Conference meetings published in "The Inquirer" have been particularly good and very helpful in clearing up debatable points in the many fine speeches heard in those days.

At the brilliant Conversazione held in the Town Hall on Thursday evening the women received many congratulations on their varied contributions to the success of the whole. The work of the "Marthas" met with great commendation, for they had ministered greatly to the comfort and well-being of all, and the inspired speaking of the "Marys" was referred to by many with great appreciation.

London District held their fifth quarterly meeting at Brixton on Saturday. About 70 attended. Mr. Oakeshott, of Kensington, conducted a short service, and tea followed. The business meeting began at 5-15, and Mrs. Travers Herford was re-elected president, with Mrs. T. B. Taylor as treasurer, and Mrs. E. R. Fyson as secretary. A very good account of the Triennial Conference was given by the president, and reports were read on the work of the ten branches represented.

The Rev. R. Nicol Cross gave an interesting address on "Woman's Work in Church and State." He stated that women's influence in and upon society dated back to very old times. The mother's influence in the home was an ancient and a lasting one—her influence in America towards Prohibition had been a very great one, and Ruskin declared that war would certainly come to an end if woman chose that it should. To-day almost every door was open to the professional and working woman, though as yet the Anglican and Presbyterian Churches kept her outside the ministry. Mr. Cross acknowledged the work which in the past the women had done for their churches, and he said "we look forward to the future in which the churches shall have greater power than in the past, and to the inspiration of women in its guidance and control."

Hearty votes of thanks were passed, and an invitation to hold the next meeting at Hampstead was accepted.

HUDDERSFIELD was visited by Miss Hargrove on April 21st, when Mrs. E. Culley presided, and an interesting account of the overseas visit was given. On Sunday Miss Hargrove occupied the pulpit, and took as her subject, "The Greatest Power in the World"—that love which calls for devoted service in the cause of religion.

Manchester District intend to hold their summer meeting at Summerville, Victoria Park, Manchester, on Saturday, July 14th.

An American Tea will be held and entertainments provided, and if each branch will take this as a reminder of the part it is hoped it will take in making the social and financial success of the experiment, then the two objects for which the day is arranged will undoubtedly benefit to a great extent.

THE NAME UNITARIAN.

MANY people limit the name Unitarian simply to the fact that it is the opposite of Trinitarian. But look at its larger significance. It may well stand for the greatest and most significant facts of the World: the unity of the Universe, the unity of God; the unity of life; the unity of man; the unity of truth; the unity of the religious aim of the world: that is the endeavour to get into right relations with God. All these may be summed up in our denominational name. We stand for them all.—M. J. Savage, D.D.

At Mill Hill Chapel, Leeds, Rev. W. L. Schroeder has had a Sunday exchange of pulpits with Rev. F. Wrigley, of the Salem Congregational Church.

MINISTERIAL CHANGES.—Rev. Chas. Biggins, B.A., B.D., has accepted appointment to Highgate Unitarian Church, London, and has received a public welcome, May 8th; Rev. Ralph Philipson, B.A., received public welcome to his ministry at Hinckley on April 21st; Rev. John Begg has accepted a call to the Downpatrick Church and resigned at Colne; Mrs. Martin, widow of the late Rev. Edgar W. Martin, has undertaken charge of the Bury St. Edmunds congregation; Rev. H. E. Haycock has accepted appointment to the Loughborough Unitarian Church, where he was formerly minister, 1893—1900; Rev. John Ellis has received farewell gifts at Stalybridge, and public welcome to his Evesham ministry (May 9th); Rev. E. E. Wrigley, B.A., of Liverpool Mill Street Mission, has accepted appointment to our Stalybridge Church.

The South Shields Unitarian Church has held successful anniversary services and meetings, and a Sale of Work.

For the Children. By Rev. H. FISHER SHORT.

RIDING ON TIGERS.

"Yes, there's a lot in that!" said Father, who was reading his evening paper. He didn't really mean to say it, as he was only thinking aloud. So he went on reading, and Mother went on with her sewing; but little Nosey Parker simply could not go on with his home work.

"Go on, Dad!" he said, impatiently.

"Eh? What? Go on?" stammered Father, looking puzzled and queer. Mother laughed. "Jack wants to know what there's a lot in," she explained.

"A lot in?" said Father, as though it were a riddle he would have to give up.

"Don't tease, Dad; you said 'There's a lot in that.' In what?"

"Oh, I see; you young quiz," said Father, looking intelligent at last. I was just reading a Chinese proverb."

"What was it?" Jack cried eagerly, with his eyes as well as his lips.

"Where was it? you mean," laughed Father, "for I've lost the place."

He scoured the paper for some time, but without result.

"Oh, do hurry up, Dad," urged Jack, peevishly.

"Patience, dear! Patience," warned Mother.

"Eureka!" shouted Father, jubilantly. "Here it is! 'He who rides on a tiger can never dismount.'"

"How silly!" said Jack, whose disappointment made him rude.

"Jack!" said Mother, in that meaning sort of way that tells you she is rather ashamed of you.

"Well," said Jack, annoyed with himself and becoming reckless, "folk don't ride on tigers, and if they tried they'd jolly well soon be thrown off."

Father smiled to himself and waited.

"You are a clever boy, Jack, and Father is proud of you; but you ought to be careful not to call him silly."

"Oh, Mother, dear, you know I didn't," protested Jack. "I said the proverb was silly."

"After Father had said there was a lot in it," said Mother, looking very grave, but not feeling it.

Annoyed to find himself completely floored in such an unexpected way, Jack said sulkily, "If Dad thinks there's a lot in it, I don't!" And closing his book with a bang, he went to bed.

* * * * *

It looked like a circus. The ring was there right enough, and the great tent was brilliantly lighted; but there were only two seats, and the audience consisted of Jack and another.

The other was a Chinaman, gorgeous in blue and yellow silk. Jack wished he would smile or frown or anything, and not just stare that stony stare.

"I'm glad you've come," said Ching Chang, not looking the least bit glad.

"Why?" inquired Jack. "Is this Sanger's?"

"No; it's a kind of riding school. In a moment you will see the riders."

Jack started! Through the curtains crashed not a prancing horse, but a ferocious-looking tiger. Round and round the ring it bounded, throwing up sawdust in great clouds. Jack was rather frightened, but soon his fear turned to amusement, for a little boy came running in with such a fat stomach. Stopping the tiger, the fat boy sprang on its back and rode round the ring. The sight was so comical that Jack roared with laughter.

"This amuses you," said Ching Chang, solemnly; "but watch carefully."

Jack obeyed, and noticed that each time the tiger came round, the boy's stomach grew bigger and bigger, until it was perfectly absurd. He was just on the point of saying so when in sprang another fierce tiger, followed by another queer looking boy. This one had a scowl more scowly than any scowl he had ever seen. He, too, mounted his tiger and, as he rode, the scowl grew and grew until it was perfectly horrible.

Jack was just about to say so when a third terrible tiger dashed through the curtain, also followed by an odd-looking boy. The curious thing about this boy was his mouth, which was ugly, but also very black, as though he had been drinking tar. Like the others, he mounted his strange steed and romped round the ring. And, as he rode, his mouth became blacker and bigger and uglier.

Suddenly the animals and their grotesque riders left the ring, and Jack turned questioning eyes to his strange companion.

"You are wondering what it all means," said Ching Chang. Jack nodded.

"It's a silly Chinese proverb; but there's a lot in it. It has to do with the forming of habits."

Jack was just going to ask a question when the curtains parted once more and in leaped another tiger, followed by another funny-looking boy. This boy's peculiarity was a nose several sizes too long. Mounting his tiger, he rode round the ring, and as he rode his nose lengthened and lengthened until it became a ludicrous trunk.

At this, Jack shuffled uneasily and blushed like a beetroot. Glancing up quickly, he saw the Chinaman smiling a curious smile. "I believe," said Ching Chang, "you are beginning to understand."

(To be concluded.)

National Unitarian Temperance Association.

NATIONAL CONFERENCE TEMPERANCE MEETING.—This was held on the Thursday evening in the Milton Hall, Manchester, April 19th, Mr. O. H. Heys presiding. Dr. Lionel Tayler gave an interesting address on "Biography as a Source of Alcoholic Research," in the course of which he spoke of Charles Dickens as one of the greatest sociological novelists, who was coached on the condition of the poor by Dr. Southwood Smith, the pioneer of sanitation. He did not attack alcohol, and on the drink question he did more harm than good. After some references to George Gissing, and to Matthew Arnold's poem on "The Church of Brou," Dr. Tayler said there is no true temperance in novels, but that in biography we get reality. Mr. J. L. Paton (High Master, Manchester Grammar School) urged that action in support of Lady Astor's Bill in Parliament is urgent, and it was resolved that the Government be urged to grant facilities for its passage.

Mr. HAROLD SPENDER

says: "We saw only a single drunken man in America for three weeks, and then he was a politician going to Washington. There is, of course, illicit drinking, but it amounts to very little. The great fact is that all the saloons have disappeared, public drinking has gone, and the secret drinking in New York is a mere fraction of what it used to be. The efficiency of the people has gone up immensely, the prisons are going empty all over the country, and are being sold. Charitable institutions are closing. In all the schools the children seem a good deal better clad and better fed."

SAVING LIVES.

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Service in the Monton Church, at 11 a.m.

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Supporter: Rev. H. McLachlan, M.A., D.D., of Manchester,

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